



## Frequently Asked Questions on Manhaj : Part 15

### Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

This is a summarisation of some of the issues of manhaj that have been subject to contention in the current times. The detailed answers and proofs on all the issues addressed in this series can be found on the articles at Wwww.SalafiPublications.Com that are related to these matters. This series is aimed at quickly identifying the issues in a brief, yet concise manner, for the benefit of those who may be unaware of these affairs.

### Question 20: What are the main doubts used by the Qutubiyyah and Takfiriyyah?

So far, we have covered what relates to a judge or ruler not making the right judgement, similarly we have covered not ruling by the laws of Allaah, but by other than them, whether ancestral customs, habits or the “secular” laws of each age and era, in greater or lesser amounts. And in all of that the aforementioned tafseel of the Salaf (i.e. that of al-kufr al-i’tiqadee (juhood, istihlaal etc.) and al-kufr al-‘amali with respect to this issue) applies to these instances or situations. All of this is manifestly clear and there is no doubt concerning this at all. In the past, the Qutubiyyah, Khaarijiyyah, used to make takfir in absolute terms, in the likes of these instances, and this was only because at that time, the Salafi da’wah and the Salafi manhaj was not widespread. In more recent times (over the last two decades or so) when the Salafi da’wah has spread and become more well known, the Qutubiyyah, Khaarijiyyah know that they cannot hoodwink Ahl us-Sunnah anymore in this manner, since their saying will be known to be clearly the saying of the Khawaarij. To this end, they have some other doubts that they use.

The first of those is the play on the meaning of “tabdeel” which means “changing”. So here they say that making tabdeel of the laws of Allaah is major kufr, and does not fall into the tafseel of the Salaf (i.e. that of distinguishing between the kufr of belief and the kufr of action). They remain ambiguous as to what exactly they mean by “tabeel” and with this ambiguity, attempt to take out the case of “tabdeel” from the well known tafseel of the Salaf, whose explanation has preceded.

The second of those is the play on the meaning of “istibdaal” which means “replacement”. So now they say that whoever “replaces” the laws of Allaah with other laws, then such a one is a kaafir, with the major kufr, and this does not require the tafseel of the Salaf previously mentioned. And that Istibdaal is other than ruling by what Allaah has revealed,

as understood by the Salaf, and which they (the Salaf) considered as either kufr or dhulm or fisq. So they seek to expel the issue of istibdaal from falling into the tafseel of the Salaf, and declare it to be major kufr absolutely (i.e. the act in itself).

**IMPORTANT NOTE:** Bear in mind the difference between tabdeel (which we have called “changing” in the sense that one changes or alters the true nature of something) and between Istibdaal (which we have called “replacing”, in the sense that one replaces something with something else, i.e. substitutes something else for it). The former (tabdeel) is changing something intrinsically, and the latter (istibdaal) is merely replacing it with something else. This is why the Innovators are known as “Mubaddiloon”, that is those who actually change and disfigure the religion. Take note of the saying of Imaam al-Qurtubi, “So whoever changed (baddala) (i.e. made tabdeel) or altered (ghayyara) or innovated into the religion of Allaah that with which Allaah is not pleased with and for which He has granted no permission, then he will be amongst those who will be repelled from the Hawd, distanced from it, and whose faces will be blackened. And those who will be repelled and distanced most severely are those who opposed the Jamaa’ah of the Muslims (i.e. those upon the Straight Path), and who separated from their path, such as the Khawaarij in all their varying sects, the Raafidah in the variety of their misguidance and the Mu’tazilah in the varying desires found amongst them. **All of these are Mubaddiloon (Changers, Disfigurers) and Mu’tadi’oon (Innovators)...**” (Tafseer al-Qurtubi, 4/168).

The third of those is the play on the word “tashree” (legislation) or “taqneen”, “at-tashree’ al-aamm” (a general legislation) and distinguishing between this and between “ruling”, and then arguing that tashree’ (is the right of Allaah alone), hence whoever legislates has committed Shirk with Allaah.

Then they have other doubts based largely upon statements of the scholars that they misunderstand, misapply, or misinterpret. And the words of the scholars they use include those of Shaikh Ibn Ibraaheem, Shaikh Salih al-Fawzaan, Shaikhs Mahmood and Ahmad Shakir and others. And we will treat all of these in what is yet to come and illustrate that they are all upon the tafseel of the Salaf, in actual fact!!

Then there is another doubt related to the reference point of judgement, at-Tahaakum.

Then they also have doubts about Istihlaal and its true nature.

The above doubts arise because of the confusion as to what exactly are the meanings of these terms, and the exact reality that these terms point to. The ambiguity in the meaning and import of these words and terms, is actually used by the Qutubiiyyah, the Takfiriyyah and others to win over people who are unaware and ignorant.

**IMPORTANT NOTE:** Before we answer these doubts it is important to bear this phrase in mind and to keep it in the back of your head as you read through what follows: “Ahl us-Sunnah arrive at the judgement of takfir (upon both the act [i.e. that an act is major kufr] and the person) in this issue by adhering to the tafseel of the Salaf, whereas Ahl ul-Bid’ah, such as the Khawaarij and others, arrive at the judgement of takfir (upon both the act [i.e.

that an act is major kufr] and the person) by way of itlaaq (absolution, generalisation).” Remember this phrase and it will help you to actually figure out, what exactly is the nature of the dispute between Ahl us-Sunnah and the Qutubiyyah, Takfiriyyah, Azzaamiyyah and their likes. And you will also come to know that most of the Takfiriyyah and Qutubiyyah don’t even have a clue as to what they are actually upon or what they are even talking about!

### **Question 21: What is the issue concerning Tabdeel?**

A very lengthy treatment of this particular doubt is found in MNJ050018, and you are strongly recommended to stop at this point in this document and go and read it first. If you want to understand this issue well, read MNJ050018, and then come back to this article. In essence, the Qutubiyyah and the remainder of the Kharijite Renegades are confused about the true and real meaning of tabdeel and the way in which it has been used by some scholars.

Tabdeel as it is correctly understood is to change a law of Allaah with another law and then claim that this new law is actually from Allaah. In this manner one has actually “**changed**” (or altered) the law of Allaah in the proper sense of the word, in the sense that one has disfigured it and claimed it to be something that it is not. This is the actual meaning of tabdeel. So whoever falls into this, then this person is a Kaafir with the major kufr, after the conditions for takfir have been fulfilled. There is no dispute concerning this. So whether someone does this with respect to only one law (as the Jews did with the issue of stoning the adulterer) or five, or ten or whatever, a person is a Kaafir, for claiming that something is from the law of Allaah which is not, and hence lying upon Allaah. This is what is explained by Shaikh ul-Islam Ibn Taymiyyah in his well-known statement in Majmoo al-Fataawaa 3/267, (which has been falsely used by the Qutubiyyah and the Khaarijiyyah to justify their falsehood).

However, tabdeel has also been used by other scholars to be synonymous with what is generally understood by “ruling by other than what Allaah has revealed”, and which has been covered earlier (i.e in reference to ruling by the secular laws or ancestral customs and the likes) – and without there being any link or connection to claiming that what one is ruling by is actually from Allaah. Hence, they include this within the well-known tafseel of the Salaf in which it is treated as either kufr, dhulm or fisq.

Ibn al-Qayyim said, “And as for the replaced law (al-hukm al-mubaddal) - **and that is ruling by other than what allaah has revealed** - then it is not permissible to implement it nor to act by it, and it is not permissible to follow it, and the one guilty of it (saahibuhu) is between (the states) of kufr (disbelief), fusooq (rebellion) and dhulm (oppression).” (Kitaab ur-Rooh p.394).

Imaam Ibn Baaz was asked: “Is replacement (of the Shari’ah) with the secular laws (tabdeel ul-qawaaneen) considered to be major kufr that expels from the religion?”.

He replied: “When he makes it permissible (istibaaha). When he makes it permissible to judge with a law other than the Shari’ah he becomes a disbeliever with the major kufr – if

he makes that permissible. As for when he does that for specific reasons, out of disobedience to Allaah, for the sake of bribery, or pleasing somebody, and knows that this is haraam, then this is kufr doona kufr (the minor kufr). As for when he does it while declaring it lawful (mustahillan lahu), then this is major kufr. As Ibn 'Abbaas said concerning the saying of Allaah the Most High, **"And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws)"**. (Al-Ma'idah 5:44) – so he said, "This is not like the one who disbelieves in Allaah, but it is the minor kufr (kufr doona kufr)". Meaning, when he declares it lawful (istahalla) to judge by the secular law, or declares it lawful to judge with such and such, and likewise, [when he makes it lawful] to judge with such and such Sharee'ah, then he is a kaafir." (Hiwaar Hawla Masaa'il it-Takfeer Ma'a Allaamah ash-Shaikh Abdul-Azeez Ibn Baaz" and it is found also in al-Furqaan Magazine No. 94).

Hence, tabdeel in this meaning, falls back upon the tafseel of the Salaf, in that only the one who makes it lawful (istihlaal), or who considers it to be better or equal to Allaah's law (i'tiqaad) or does not act upon it – and acts upon other than it - due to Juhood, then such a one is a Kaafir, but as for what is other than this then it is dhulm and fisq.

So this doubt is as flimsy as Sayyid Qutb's knowledge of the Salafi Aqeedah and as his knowledge of the meaning of Laa Ilaaha Ilallaaha and as flimsy as his respect for Moosaa (alahis salaam) and his respect for Uthmaan (radiallaahu anhu) and the Qutubiyyah have nowhere to flee and nowhere to hide with the exposition of the likes of this doubt. Either they acknowledge the correct meaning of tabdeel, as it is correctly understood, and hence we agree with them, that with this particular meaning (when someone claims that the law they are judging by is actually from Allaah, when it is not) then we agree, this is major kufr, and we do not need to condition this act with Istihlaal (making it lawful) in order for it to be considered as major kufr. Or they can persist in claiming that tabdeel is major kufr (while they intend by tabdeel in this context to be synonymous with ruling by other than what Allaah has revealed), in that case we throw them with the Khawaarij of old – due to their not adhering to tafseel in this matter – in opposition to our Scholars, past and present.